

INTEGRITY

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The Papacy

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THEOLOGIANS

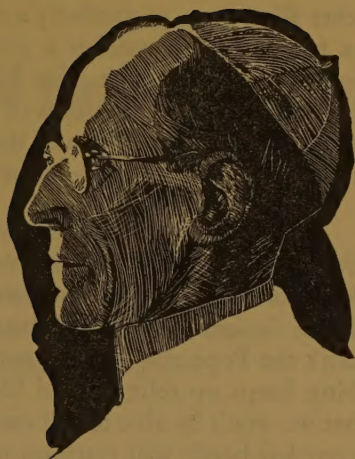
Editorial

O. F. M.

By J. S. BARDON

The Voice

of the Pope*



THE two extremes toward which the Christian world fled after the shocking blow of the Reformation, namely, secularism and spiritism (on one side a gushing *this*-worldliness and on the other a snobbish *other*-worldliness), though antagonists, reserve most of their venom for the center position held by the Pope at Rome. He bridges the two worlds like a colossus, his feet planted firmly in each. He hardly speaks of eternity apart from the current scene, as though human history were a straight line to which at the current moment the circle of eternity were tangent. The flaunted purity of the secularists and of the spiritists he sprinkles with star-dust or spatters with mud, jealously concerned that that which the God-man has joined together no man will put asunder. Equal inflection is placed on both prepositions: the Christian is *in* the world but not *of* it. With every statement the Holy Father reconciles two untenable positions by insisting that each eat crow. This is a hard saying. Only a few will take it.

The voice of Rome is altogether too carnal for those who prefer (as they mistakingly suppose) to converse quietly with the Spirit. They would prefer to identify divine precept with the echo of their own thought reverberating through the hollow cor-

*This month we've asked Ed Willock to guest edit the issue. Ed, who is one of the founders of INTEGRITY and does most of our artwork, has been ill for many months, so we are especially happy to get his thinking on the vital subject of the papacy.

ridor of their own souls, rather than accept the testimony of some other mere man, particularly a man who might disagree with them (a fact which in itself is a proof of his utter fallibility!). The testimony of the Pope is so blatantly obvious as compared with the uninterpreted rumblings of their inner oracle (this inner voice that they alone can hear and thus no other can gainsay) that their *religious* sensibilities are assaulted.

It is disconcerting for the modern who likes his life neatly compartmentalized, to tune in on his secular circuit and hear the Pope, and then (when the mood strikes him) to twist the knob to the "spiritual" only to hear the same voice. "What is this! Can't the Pope stay on his own side of the fence! If this sort of thing keeps up religion and life are going to be so all mixed up that we won't be able to tell one from the other. Before we know it our left hands will catch on to what our right hands are doing!"

Catholics are slow to realize that a social program has become an integral part of the faith. Although the Popes of the last century have preached unceasingly on the Christianization of the social area, their prescriptions and directives have struck but a rare echo in local parishes. The accepted standards of behavior which prevail locally among the faithful expect little more of adults than is required of eighth-graders. Even today after more than sixty years of expansion and development of the papal programs, an expression of their most basic theme is looked upon as odd and novel among the faithful. The moot question of the last presidential campaign which raised the bogey of "socialism" though debated pro and con, failed to make certain distinctions between governmental control and government ownership, distinctions which have characterized papal teachings on the subject for almost a hundred years. One wonders if papal opinions would not fare better were they syndicated as an anonymous column. The lethargy of the faithful pillows the impact of papal dynamite. If we listened, the entire world would listen.

In spite of all this there is ample evidence that the vicarage of the Pope as a personal representative of divinity is a manifest fact of modern history. For those who listen his voice is that of the Good Shepherd who can say in all truth, "I know mine and mine know me."

ED WILLOCK

PROV. J. BARNES

O. F. M.

THEOLOGICALS
CLERICS

The Holy Father and the Dispossessed

No greater evidence of his world paternity can one find than the Pope's constant concern for the millions of dispossessed who have become indeed a new nation. Eileen Egan, Project Supervisor of War Relief Services, N.C.W.C., describes their plight.

Eileen Egan: "They are so very, very many, these beloved children," said his Holiness Pope Pius XII in his last Christmas Eve address to the world. He was referring to the suffering peoples of our time. "Our wish and greeting is addressed, before all others, to the poor, to the oppressed, to those who for whatever reason sigh in affliction and whose life depends, as it were, on the breath of hope which can be infused into them and the measure of help which can be procured for them."

"The sorrowful chorus of prayers and pleas for help—far from decreasing, as the lapse of many years since the world conflict gave good reason to hope for—continues to become at times more intense on account of many and pressing wants. It rises towards Us, it may be said, from every part of the world, and rends our soul for all the distress and tears it reveals." Toward the end of his message the Holy Father pointed out that whatever has been given to him by Catholics in more settled areas of the world has been poured out by him "to help our poor and abandoned children." And he adds, "We have wished to be at the side of the refugees and to help them return to their homes." It is most moving and significant that the Vicar of Christ on earth chose to make his Christmas message a reminder and an appeal to the whole Catholic world on behalf of the needy, the oppressed and the exiled.

The whole pontificate of Pope Pius XII is a proof that the concern of the Catholic Church is for the rejected, the abandoned, the persecuted, those who have not whereon to lay their head.

charity storerooms

Even those who pay a cursory visit to the Vatican come away with a feeling that this center of the life of the Church is a center of the works of healing and help, of the works of charity. Many people remember, of course, the famous treasures of the Vatican and also its great archives. It is also good to know that many of the ancient rooms under the Vatican have been converted into charity storerooms by the present Pope, so that he may personally dispense his charity to the city of Rome and to the world. Into these papal storerooms pour gifts of clothing and shoes from many parts of the world. The Catholic women of the United States have helped keep these storerooms replenished for the past four years by gifts of new garments and shoes for children in need around the world. These women did not want the hands of the Holy Father to be empty when desperate cries for help come to him from many parts of the world.

It is interesting to know that Catholics and non-Catholics from slum neighborhoods, from refugee camps, from tent-colonies of the homeless, write to his Holiness for blankets, for babies' garments, for covering for their children, whenever other sources have failed them. On authentication of the appeal, the corps of Sisters who work in the papal storerooms make up a package containing the items requested. These are then sent out with a little card carrying the blessing of his Holiness in the native language of the addressee. Larger shipments were sent by his Holiness to such countries as Poland, Hungary and Yugoslavia while it was possible for him to make gifts to the Catholic charitable agencies which once functioned in those countries. Substantial gifts are now being made by his Holiness to the children of Korea.

the generosity of American women

On several occasions I have seen the Holy Father's storerooms in action, and it is always a joy to realize that the generosity of American women is still active in support of the personal charities of a Pope so anguished by the needs of our time. Once, after a visit to the storerooms, his Holiness received me and asked that I reiterate to the Catholic women of the United States his gratitude for the stream of gifts that reached Vatican City. Answering his Holiness, I told him that the gifts of millions of garments were assurances of the love and devotion that the American Catholic women bore for their sweet Christ on earth and that these Catholic women, living in a free land, knew the sorrow of his heart because other Catholic women were cut off from the possibility of any

contact with him. His Holiness for a while said nothing and turned his head away. When he turned back he seemed to have tears in his eyes.

On another occasion the Holy Father received in his private study in Castel Gandolfo the entire group of American Catholic Women delegates at the first post-war meeting of the World Union of Catholic Women's Organization. His most earnest counsel to the women of the United States was to keep alive their concern for the needy of the world and to continue their works of charity.

In 1952 his Holiness wrote a special letter to the women assembled at the National Convention of the groups affiliated with the National Council of Catholic Women in which he called them "messengers and promoters of peace" because of their relief programs in areas of tension and unrest.

the Vatican

The Sister who directs the storerooms of charity of his Holiness is also the housekeeper for the simple apartment of the Holy Father. It is well known that the Holy Father lives a life of the most utter simplicity and poverty within the conventional rigidity of the State of Vatican City in Castel Gandolfo in the Alban Hills near Rome. His ascetic way of life allows for little sleep and small portions of the very plainest food. His companions at meals are two pet birds who sing to him when he shows them attention and perch silently on his shoulder when he is absorbed.

During the war years the State of Vatican City was a center for many kinds of charity. The Vatican Information Bureau worked incessantly to bring comfort to those who sought knowledge of their separated families, relatives and friends. Vatican City itself was the refuge of many innocent people who would have been persecuted because of their race or particular beliefs. A noted Italian leftist who was hunted during the war, was saved by being hidden in Vatican City until the war was over. This same political leader then began to attack the Vatican as *una potenza estera*—a foreign power—that was having undue influence in the interior affairs of Italy. He was reminded that at one period of his life he was very grateful that the Vatican was a foreign power on Italian soil.

after the war

Immediately after the end of the war a Pontifical Commission of Assistance to Refugees was set up, and two special missions to refugees were sent to Germany and Austria to minister to the displaced persons. Both priests and laity of various ethnic groups

have been released from concentration camps and slave labor factories. They had been homeless, starved, abused in dreadful human experimentation stations. As large welfare programs for these groups were worked out by inter-governmental and voluntary agencies, the Vatican set up a system of *curiae* to provide spiritual care. A vicar-delegate, with a plenitude of faculties, was appointed for such displaced groups as the Poles, Czechs, Slovaks, Lithuanians, Latvians, Hungarians and others. Bishop Joseph Gawlina, in exile from Poland, was given charge of the very large group of Poles scattered throughout the whole world. Bishop Maximilian Kaller, driven from his See in East Prussia, was made spiritual head of close to twelve million expellees in West and East Germany. Vicar-delegates still function on behalf of the 100,000 displaced persons who cannot emigrate from Europe. Special care was taken that as the more than one million D.P.'s move out of Europe under IRO auspices a certain number of D.P. priests would also emigrate to such areas as Australia, Canada, South America and the United States.

"vote with their feet"

It was hoped that the end of World War II would bring a period of peace in which the wounds caused to the world by the works of war would be healed. However, such hopes were unfounded, since the works of war remained, especially in such evils as the creation of an Iron Curtain that extends around the globe. All along this Iron Curtain, whether it cuts through the heart of Europe or whether it divides Hongkong from the mainland of China, or whether it makes an artificial barrier across such countries as Indochina and Korea, there is in progress an unofficial plebiscite. In this plebiscite millions of people have "voted with their feet" by leaving behind their possessions on the dark side of the Iron Curtain to join the free world as destitute refugees. In Western Germany alone there are 1,800,000 such refugees who chose to "vote with their feet" against terror. This number is added to the eight million expellees who were driven from their homes in such areas as the Sudetenland of Czechoslovakia and Silesia at the end of World War II. Inside the European Iron Curtain is the besieged and battered city of Berlin which has a miniature Iron Curtain of its own. Some 250,000 refugees have crossed this miniature Iron Curtain into the Western sector of the city under Allied protection. No refugee is turned back.

Hongkong is another city jam-packed with destitute refugees. With a million-and-a-half Chinese exiles from the interior, Hong-

kong calls itself the "largest D.P. camp of the world." The city of Hanoi in Indochina has about 150,000 refugees from the war action brought by communist aggression. In Korea about four million people are homeless refugees as a result of total war. Other refugees, including the 850,000 Arabs around the Holy Land and the twelve million displaced people in India and Pakistan, have been dispossessed as a result of post-war upheavals and the redrawing of frontiers. It is estimated that around the world, on our side of the Iron Curtain, there are about thirty-eight million refugees at this time.

a new nation

This group of people can be called a new nation, a nation born of war and persecution, a nation of the helpless, scattered like loose sand over the face of the globe.

His Holiness has never tired of bringing before the world the cause of this new nation. Whenever a group of lawmakers or of Catholic Actionists come before him, he adverts to these exiles as a challenge to our charity. He challenges not only the response of a universal Church, but the response also of statesmen of good will everywhere.

When a group of Congressmen, who were studying the problem of the displaced of Europe, came to him, his Holiness said: "The blight of the detention-camps in time of peace, which is the blight of innocent brothers' and sisters' frustrated lives, and the plight of millions who now must answer to the hideous appellation of 'expellees,' are no longer simply a subject for humiliation and regret. There is more here even than a stark challenge to Christian compassion. You have been able to see and judge for yourselves: more insistently than ever at this hour that the agony of the so-called 'displaced' is a summons to prompt and responsible community action."

migration

His Holiness is deeply concerned with the problem of migration, since the dispossessed can only be integrated into normal productive life by being allowed to emigrate to undeveloped areas where there is room for their skills. Receiving a group of U. S. Senators, his Holiness said: "Yet, it is not surprising that changing circumstances have brought about a certain restriction being placed on foreign immigration. For in this matter not only the interests of the immigrant but the welfare of the country also must be consulted. However, it is not too much, We are sure, to expect

that in the process of restriction Christian charity and the sense of human solidarity existing between all men, children of the eternal God and Father, will not be forgotten. Immigration can help in solving one of Europe's saddest human problems—a problem which is being aggravated inhumanely by the enforced transfer of helpless, innocent populations.”

When representatives of the Catholic women of the world met in Rome in April 1952, his Holiness told them that “peace is your mission from God and from humanity.” One of the works of peace which his Holiness recommended to the women was the elimination of a cause of conflict by helping to remove the barriers to migration.

His Holiness includes in the group of the dispossessed those people living in overpopulated areas, who are prevented from finding useful employment whereby they can support their families. Europe has several such areas, including West Germany, Greece and Italy. Japan and the area of Hongkong are two such areas in Asia.

not by words alone

Not only by words does his Holiness support the cause of the dispossessed. Under his pontificate the Vatican Migration Bureau was set up, with offices in Geneva, so as to maintain continuous contact with national and intergovernmental agencies dealing with refugees. Through nuncios and apostolic delegates, his Holiness has urged the bishops and laity of many countries to start programs for the resettlement of refugees. Every such program of resettlement brings real solace to the heart of his Holiness. When the bishops of the United States set up the Bishops' Resettlement Committee on behalf of displaced persons, Pius XII wrote: “With the help of this committee, you have given careful thought to repairing the ruined fortunes of displaced persons in Europe; so we have been informed and the report has given us much consolation amid the many bitter anxieties that afflict us with grief beyond measure in these troublous times.”

On receiving a later report regarding the resettlement in the United States through Catholic auspices, of about 165,000 displaced persons, his Holiness wrote again: “We are confident, moreover, that the Bishops, priests, and faithful of other countries also will be stirred by your example and will heed our oft-repeated and anxious admonitions to help their brethren, their fellow-members of the household of faith, in their sorrows and misfortunes.”

To bring some aid to the hundreds of thousands of Arabs who made an exodus from the Holy Land during hostilities, the Holy Father set up the Pontifical Commission for Palestine. Through this Commission, food, medical help and clothing, collected by the Catholic Near East Welfare Association throughout the world, are distributed to the Arabs in their tent cities in the unprotected desert.

On April 12, 1951 Pope Pius XII authorized the foundation of the International Catholic Migration Commission. The Migration Commission has already opened branch offices in Canada, Australia, the United States and various South American countries, and is on the way to becoming the effective agency in helping dispossessed people resettle in new homelands.

Apostolic Constitution

A crowning proof of the concern of our present Holy Father for the dispossessed is the Apostolic Constitution dedicated to the Holy Family, *Exsul Familia*, and promulgated in September 1952. This constitution is concerned wholly with migration and with the millions of migrants of our troubled era. The whole part of the Church in relation to the migrant is rapidly surveyed and the faithful are reminded of the days when St. Ambrose melted down the sacred vessels of the Church to ransom from captivity the men deported after the military defeat at Adrianapolis. The work of various Popes of other eras of deportation and mass migration are recalled.

This Apostolic Constitution not only stressed the efforts of the present Holy Father on behalf of the deported, exiled and dispossessed, but stresses the need of greater efforts by the Church as a whole to fulfill its role as fatherland to the persecuted and nationless.

Age of the refugee

Never in history have the innocent been so dispossessed and despoiled as they have in our time. The spectacle of so many guiltless people, even little children, carrying so heavy a burden of suffering, deprivation and homelessness is tragic, but the deeper tragedy lies in the monstrous accumulation of guilt that exists on our planet in this day. This guilt rests with those who drove so many millions to the road of exile, and even to death, in the last two decades. Ever since the Nazi persecution of the Jews ushered in the age of the refugees, barely a generation ago, the Vatican has raised its voice and has placed its spiritual and moral forces

on the side of the driven and the persecuted. In the fourteen years of the pontificate of his Holiness Pope Pius XII there has been ceaseless activity on behalf of the refugee. It was significant that during the Year of Jubilee in 1950, many groups of refugees, from many different lands, managed to get to Rome. They knew that their chief friend was the representative of the Prince of Peace, a Prince who while on earth was also a rejected one, "who had not whereon to lay his head." The Church in its marvellous unity has responded, all over the free world, to the insistent appeals of the Holy Father for active help by Catholic organizations to the refugees of all nationalities and all faiths. Until the individual conscience of the millions of Catholics is reached, until the heart's core is touched and moved by the misery and terror of the refugees, the homelessness and the hopelessness of them, the work of rescue and resettlement will be inadequate. Only when the hearts of the millions of Catholics in the free world are on fire with the blazing desire to relieve the plight of their dispossessed brothers, will a massive and concentrated effort come into being, an effort insistentlly called for by the Vicar of Christ on earth.



CLOSED DOOR

**The Christ in Anglo-Saxon guise
McCarran views with happy eyes,
But Christ Who comes as Pole or Greek
Another land will have to seek.**

The Pope Is With Us

THOUSANDS of Americans can testify to the intimacy which grew between the Pope and themselves during the grim depression days when he became their champion.

Ed Willock: Confronted as we were in those days by a world which had no place for us, unemployable, useless (though we were at the peak of vitality and idealism), made to sit for uneasy hours in hiring halls awaiting half-heartedly for jobs we didn't want, resented at home for eating food we couldn't earn, chased from the corners by police who regarded us as nuisances, we searched everywhere for an answer to our predicament. In the newspapers, in the local public library, and in the eyes of our parents we sought an explanation. School was behind us, where at least we had been presented with half serious challenges and the opportunity to cope with them. In the few short months following graduation we found that society had no use for us. Our minds that had exercised themselves upon scholastic subjects, and our muscles that had so interestingly been challenged upon the ball fields, were for some strange reason of no particular worth in the practical conduct of society. You can imagine how avidly we searched for an answer. We had had no warning. Mountains of achievement had been pointed out to us all during our school years—then, without warning, to realize suddenly that we were ineligible to take even the first few steps in their ascent! Those were the mid-thirties and we had just emerged from high school. It was then that we discovered the Pope not just as a dogma but as a leader.

In those depression days everyone turned to the written word for direction. I have learned since then that one of the few businesses that flourished during the great depression was publishing. Hungry idle eyes fed upon words and pictures. For many the compulsion was one of escape, but among the youth we were driven by the desire for an explanation. How miraculous then, in the midst of such literature, that so many of us turned to the encyclicals of the Pope! It was as though the great *Rerum Novarum*, written by Leo XIII when our parents were in cradles, suddenly became topical and timely for the youth of 1936. "The

condition of the working classes" became significant for us when we found ourselves the workingless classes! And then, as if sensing our search for direction, Pius XI delivered his "forty years after" encyclical in which he brought the comments of Leo XIII up to date, providing a contemporary answer for our contemporary questions.

tendency to the left

As victims of society are wont to do, we became very social conscious. A rare one among us would find a low paying job. I worked for two years for a group of radio stores in Boston. I helped with the delivery and installation of new radios, and my wages were ten dollars a week for about seventy-two hours of work. This job brought me into the homes of the more affluent citizens, as well as into homes not unlike my own. I had an opportunity to see the mal-distribution of fortune. Many families were forced to live on less food and income than other families squandered and wasted. While working for a short time in a Boston hotel I saw buckets of uneaten steaks and succulent vegetables thrown out as garbage, food which my family could not have afforded, yet which was treated as unpalatable by the epicures who dined in this high-priced hotel! We heard the arguments against welfare and W.P.A.—business men commenting upon lazy fellows who leaned upon their shovels and got paid for it; men who could sit about golf-club rooms and luxuriate in such conversation, so unfamiliar with ditch-digging that they didn't know a man couldn't last one full day as a ditch-digger if he did not rest on his shovel from time to time. Some of our own fathers were wielding those shovels. Was it due to laziness that these men were on relief? I can recall easily my own father (as long as we could remember) walking home every night with his lunch bucket. For twenty years he had worked in the same factory, hardly missing a day. Then a grey day came when he told my mother that he had been "laid off." Why? For loafing? No, the management had changed hands and efficiency dictated that one hundred men must go. And he was one of the hundred.

Our questioning eyes saw these things, and the left-wing orators on Boston Common explained them a la Marx. It was then that our Holy Father issued the encyclical *Divini Redemptoris* on atheistic communism. Direction at a time when we needed it most! Conservative local churchmen and politicians preferred to defend traditional values rather than admit the social disorder about them. But the Vicar of Christ had no fear of being considered left-wing. I can remember the Catholic mayor in Boston piously comment-

ing in one morning's *Post*, "Thank God, we have no breadlines in Boston!" I read these words while relaxing after working on the Catholic Worker breadline which fed nearly four hundred men daily. As I lifted my eyes from the newspaper I could see across Tremont Street the men and women lining up for free milk. The Pope could face facts. He was far away in Rome but he knew the local scene better than the local representatives of the state or of the Church. "I know mine and mine know me!" How we fed upon the Pope's words in those days! He preached the Gospel to the multitude even at a time when these people were the masses being lost to the Church.

labor unions

Then about that time began the rise of the labor unions. The same conservative elements who had denied the existence of the breadlines and ignored the plague of unemployment now damned the newborn C.I.O. as the child of communism. Of course, we were fascinated by this reawakening of wage-earning strength and were ready to defend it. Again the Pope was our champion. American Catholic labor leaders and a few priests came to the defense of this new force for social justice. *Osservatore Romano*, the semi-official Vatican paper, praised the vertical structure which had been adopted by the C.I.O. I learned that Catholic men strengthened by papal direction had developed the vertical union in the United Mine-Workers Union. Such fine Catholics as John Brophy and Phil Murray were behind this resurgence. More and more on street corners and at public labor rallies the words of the Pope were repeated. The Lady Garment Workers in Boston sent one of their leaders to take a course at Wellesley College—a course in union techniques. This woman, whose tuition they paid, was known to all of them as a disciple of the Popes. At every union meeting she stood up to the Trotskyites, the Leninites, and the Loevstonites, defending her position and furthering unionism as a papist. Through such voices as hers the contemporary program of the Church received a respectable hearing.

The temptation was great, of course, to find nothing in the Pope's messages other than a kind of left-wing partisanship. No doubt many Catholics and especially non-Catholics quoted the Popes to support their own class-conscious theories. For those of us who delved deeper, accepting the encyclicals for what they were, they introduced us to the strange new exciting universe of Catholic thought. Undoubtedly the encyclicals were heavily balanced on the side of the laborer, the family and the individual, defending these against the current tyrannies of corporations and govern-

ments, yet this was obviously an accidental emphasis dictated by the crying need of the day. However partisan they might have been, more careful study proved them to be magnificently balanced in remarkable contrast with the contemporary journalism of the times.

Attracted by the accidental emphasis, the reader was bound to be led to the essentials of the faith. The papal letters and their commentaries provided a bibliography for our exploration. Quotations from Scripture led to a more intense perusal of the New Testament and a reading of the early Fathers of the Church. Historical references led us to historians like Belloc and Dawson. References to essential realities turned us to the philosophy of Maritain. The Pope's concern for the social order led us to Chesterton, McNabb, Penty, Monsignor John A. Ryan and hundreds of others. Aesthetic and cultural references turned us to commentators like Eric Gill and to the novels of Bloy, Mauriac and Bernanos. We all became interested in what the commies called "drug stores": the book shops and lending libraries. The Pope's paternal concern for our plight, standing out in such contrast with the indifference of local leaders, put us in touch with the many-sided mind of the Church as reflected in ancient and contemporary literature.

there have been results

What a blessing it has been to see the results of this ferment in so many American souls! I knew a young man, just graduated from Harvard of non-Catholic, well-to-do parents; he was introduced to contemporary Catholic thought by a copy of the *Catholic Worker* paper being placed in his hand as he walked along a street in Boston. He entered the Church and plunged diligently into a study of Christian labor unionism. He has made a career of forwarding just and effective unionism, although the effort caused a breakdown of his health. Today he is one of the foremost spokesmen for decent union practices. I met a girl, non-Catholic and attending a secular college in Maine, whose first contact with the Church was book written by Eric Gill. Now she is one of the most apostolic Catholics I have known. Then there was a seaman so esteemed in the Communist Party that he was chosen for the hollow honor of fighting in the Abraham Lincoln Brigade in Spain. Papal thought, first encountered by him as a kind of social program, led him into the Church. Ironically enough, a few years ago his desire to visit Rome as a Holy Year pilgrim was frustrated because the government, recalling his escapade during the Spanish War, refused to issue him a visa.

These are but three people, but how many more there have been! Removed though they were by miles and ages from Christ's Vicar, his message sought them out. "I know mine and mine know me." The Holy Spirit alive in the Pope sprang to life in the members of Christ. First one, then two, then thousands of sheep from scattered pastures lifted their heads and plodded slowly to the one fold, guided by the understanding voice and the protective crook of the one shepherd!

This experience during our formative years convinced us with reasonable evidence of the fact that so many Catholics hold by faith alone: the contemporary headship of the Pope as a living representative of God. The historical fact was this: the Pope through his guiding voice pointed out the path of vocation at a time when no other human voice could be heard. All was babel, cynicism, tongue-in-cheek justification. We were a generation without orientation, lost, separated by a yawning gap from our parents' world. In the midst of this chaos and clatter one commanding voice penetrated our consciousness, confirming our uncertain convictions. Here, to my mind, is a far greater miracle than Fatima, that in a vast world in which the individual is treated as an expendable fragment, something less than useless, the Vicar of Christ can effect a paternal rapport as compelling and as intimate as was achieved when the Pope was Peter and the Church a tiny tribe.

not everyone listened

I am not so ill-informed as to suppose that this experience which I and thousands of others have enjoyed, is typical among American Catholics. Far from it. The fact that we are scandalized by the general indifference to the encyclicals, exhibited by the Catholic world as a whole, sets us apart as peculiar people. He who makes frequent reference to papal teachings is a marked man in his parish. Obviously the tone of papal encyclicals and speeches, up to and including last Christmas Eve's address, appear to be alarmist almost to the point of hysteria when heard against a background of parochial "business as usual." To repeat the papal warning (as it appeared in that Christmas message) to beware the infiltration of technological mores into the family and social area, to repeat this at a parochial gathering, is as out of place as to quote Marx to a chamber of commerce. Expedience and technological efficiency have become so much a part of the parochial scene that even to question them is to be damned as a rebel, papal authority to the contrary!

It is by no means edifying to be told (as I was told by a curate) that these new-fangled notions of social reorganization lack the orthodoxy of *traditional* parochial practices. It would appear that papal direction lacks historical prestige. Perhaps that is why only yesterday Catholics became excited about communism, while only so short a time ago as 1936 to be so concerned was to risk the possibility of being considered communist yourself! By the time that the contemporary Pope's messages merit the esteem of the *traditionalists* they will be as valueless as so much of the traditional nonsense that is currently given preference. The paradox is this: whereas the *timeliness* of papal directives was the attractive element which endeared them to the youth of the depression days, it is this very novelty which makes them suspect in the eyes of the *traditionalists*. To my mind a gross heresy is continuously implied in the attitudes of the traditionalists; namely, that the Holy Ghost was with the Church in days of yore, but in 1953? One must be prudent (cautious).

Yet I am loath to make too much of this delinquency. Far more can be accomplished by Catholics organizing informally to cope with the challenges of their own state in life than can be done by criticizing the ultra-conservatism which characterizes parochial affairs. Positive action of this kind strengthens the theological virtues within us, helping us to comply with the spirit as well as the words of our Holy Father, whereas too great a concern for the "business as usual" mentality among our Catholic brothers arouses an antipathy which destroys enthusiasm and provokes discontent.

a religious experience

In the long history of Christianity many have testified to religious experiences which educe convictions and which defy debate. The Christians whose faith has been so confirmed are unmoved by mere polemics. These mystical experiences, as history and hagiology records them, usually deal with mysteries that are eternal and other-worldly. Thus they can be a source of religious edification for Catholic and Protestant alike. But this modern experience which I have attempted to describe, a confirmation in the minds of thousands, is a testimony to that very doctrine which the Protestant Reformation denied: the vicarage of the Pope at Rome as the temporal head of Christ's Church. Secularism and other post-Reformation conditions robbed the Church of much of its worldly prestige. That is to say, the local civic powers and the local mores no longer confirmed or reflected the authority which Catholics attribute to their Pontiff. The world organized itself

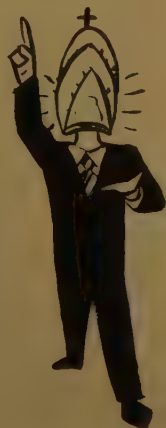
and conducted its affairs without concern for the man who claimed to be a personal representative of God Himself. The Pope became an anomaly, boasting of incredible authority in defiance of the fact that in terms of temporal power he was a nobody. His temporal power waned as that of demagogues and merchants grew. More and more he appeared to the indifferent world as a provincial potentate living on the reflected glories of a dead past.

Yet it was from this position of low esteem that his divine commission to guide the world proved most persuasive. It was not until his words appeared in columns shared with minor political analysts, across the page from ads for women's underwear, that they fanned a spark in the hearts of men everywhere. The magnetism of his headship was felt best when it exercised its compulsion in competition with every worldly persuasion. In the twentieth century the papacy gained *title* to paternal authority even among the faithful who had never doubted the *validity* of the authority.

This, I think, is the lesson that all Catholics must learn, whether bishop, priest or layman: that he who has the greatest authority among us was not tossed back upon a mere vindication of its validity when it was defied and questioned by every minor merchant and major poet, but rather, against such odds, he exercised a merciful untiring concern for men, thus gaining title before them. Perhaps we have made too much of the fact that we, the baptized and the ordained, represent the Creator and the Judge, and made too little of the fact that we represent Him Who suffered and died for love of men.

"THE POPE SAYS . . ."

It isn't amusing to find people using
Quotations from Pius the Twelfth,
To justify living without ever giving
The needy a share of their wealth.



The Papacy and the Guidance of Public Opinion

O. F. M.

REV. J. BARDONE

O God, who showest to the erring the light of thy truth that they may be able to return to the path of righteousness: grant that all who by their profession are accounted Christians may reject whatsoever is contrary to that name, and preserve whatsoever is becoming thereunto.

Collect, Third Sunday after Easter.

James V. Carroll: Two summers ago, just when the American people were finally allowed to look at the true face of communism, the phone rang in a New York rectory. An obviously excited disputant asked the curate who took the call a surprising question: Could he explain how it was possible for Pope Pius XI to know so much about communism way back in 1937 (when he wrote his encyclical *On Atheistic Communism*), while the leaders of the American people were apparently in ignorance until recently? I don't know what answer the curate gave, but he might have increased the puzzlement of his interrogator by mentioning that Leo XIII, back in 1878, in his encyclical *Quod Apostolici Muneris*, had already unmasked the true nature of communism for anyone who took the trouble to read that document. The same Pontiff, as we now well know, predicted rather accurately the socio-economic trends that have been working themselves out since his day.

These are only two instances that illustrate the points we should like to consider in this article—that in recent years the Roman Pontiffs have been taking into account the power of Public Opinion and have been addressing themselves both to the public directly and to the molders of Public Opinion. This trend has developed rapidly during the pontificate of Pope Pius XII and we shall confine ourselves to his thought on the subject of Public Opinion and to some examples of the guidance he offers it. The author of the tribute that appeared in the *Osservatore Romano*

WHEREAS it has become the custom to associate the papacy with ex cathedra pronouncements of dogma, the Popes themselves in our times happily and fearlessly throw their strength into the public forum bringing old principles to bare upon new problems.... Mr. Carroll is a teacher in the Middle West.

for the anniversary of the Holy Father's coronation accurately characterizes the many utterances of Pius XII, when he writes: "Not a word has he uttered that has not sprung from current trends, inspired and corroborated by them." While this is true even of his official documents, it is most obvious in the allocations and addresses he delivers continually to various groups that have sought audiences with him. It is clear that the Holy Father delivers these talks not because he is expected to say something; he seizes every opportunity to shed the light of Christian wisdom on subjects that are of interest to Public Opinion today. We shall cite several of these talks in this article, but first we should like to consider the attitude of the Holy Father to the question of Public Opinion directly.

the influence of the ordinary citizen

He indicated the reason for his interest in an address to a group of American newspapermen. Calling attention to the grave responsibility they have to tell the truth, he continued: "Never before, We dare say, has it been more exacting than today, when communication has become so easy and far-reaching, and the influence of the ordinary citizen is being felt more and more in the government of nations. That influence, in proportion to its weight, imposes a duty to acquaint oneself with the true facts; and that duty confers a right to be told the truth." With this conviction, no wonder the Holy Father is interested in the guidance of Public Opinion.

Another indication is the enthusiastic use Pius XII has made of the media that in our time are the most powerful molders of Public Opinion. All his statements appear in *Osservatore Romano*, the semi-official newspaper of the Vatican, and the Holy Father is aware that many of these statements appear in newspapers and magazines throughout the world. He frequently turns to the radio, and during the Holy Year, to television; they seem to satisfy his desire for more personal contact with his children and with all

men. More than any other Pontiff, he has addressed himself directly to those outside the Church on matters that are of universal interest.

More important, the Holy Father has expressly revealed his thoughts on the subject of Public Opinion, under circumstances that betray his interest in the guidance of it in itself. Early in the Holy Year, an International Catholic Press Congress was held. In the introduction to the talk he had prepared for the delegates, the Holy Father said: "The importance of the Catholic Press which you represent, dear sons, at this international congress, and the serious nature of the problems before you, have led us to make an exception to the rule which, most regretfully, We have had to make in restricting the number of our addresses during this Holy Year." As a matter of fact, the Holy Father was indisposed while the Congress was in session; nevertheless, he had the text of his address transmitted to the delegates and it appeared in the *Osservatore Romano*.

a norm of action

What is Public Opinion? "Everywhere it is," replies the Holy Father, "the natural echo, the general resonance, more or less spontaneous, of the happenings of the present time, in men's mind and judgment." A somewhat similar, more technical, definition has been formulated by the Rev. Felix Morlion, O.P., the founder, with the blessing of the Holy Father, of a new university in Rome dedicated to an investigation of the techniques of Public Opinion: "Public Opinion is the complex of ideas, tastes, tendencies that guides the reactions and actions of a considerable group of men in the presence of contemporary events connected with problems of life in society."

As the Holy Father points out in the address we have been quoting: "Public Opinion is truly part and parcel of all normal society which is made up of men who, mindful of their personal and social conduct, are actively employed in the community of which they are members." Public Opinion is not merely reaction; it is the norm of action for a considerable group of people. It is especially important in democratic nations and the Holy Father recognizes that at the present time democracy is a powerful answer to totalitarianism. "In sober truth it must be said that wherever free movement of Public Opinion is halted, there indeed is peril for the peace."

By its very nature, a democracy is dependent upon Public Opinion. It proposes to be a government "of the people" and

"by the people"; and the opinion of the people is a powerful force in guiding the steps of public officials.

The objects that properly fall under the determination of Public Opinion are found in the sphere of practical truth, which is incapable of speculative formulation. No one conducts public opinion polls to determine what people think about the statement that the angles of a triangle equal two right angles, or what is their opinion about the possibility of the sun's not rising tomorrow morning. There is a vast field of decisions that have to be made with a "calculated risk." No one can predict with complete certitude that the measures adopted will bring peace, will control inflation, will eliminate traffic congestion. In matters like these there is room for difference of opinion. Yet some measures must be adopted if society is to get on with the business of living. Democracy chooses to follow the majority opinion, while it respects the right of the minority to express its opinion. The opinion of the majority is not a criterion of speculative truth; it is a legitimate means for determining practical truth, that is, for determining the best means for attaining a good that all want. Its decisions are not infallible, as the Holy Father points out, but the majority should be the first to recognize that the measures they decided upon are not attaining the end they wished; they then change their opinion, maybe even adopt the opinion originally presented by the minority.

need for enlightenment

"Could it perhaps be claimed for certain," asks the Holy Father, "that the majority of mankind is able to judge and value facts and currents opinions in a true balance and so form an opinion based on reason?" That is a question that has been hotly debated in every age, and the Holy Father does not give a decisive "Yes" or "No" to it, but adds: "Yet this is surely a necessary condition if sane and weighty opinion is to be formed." In other words: "It is possible, it is an ideal, it requires much information and guidance, it places a serious obligation on all who have the power to form Public Opinion." This is merely a deduction from the papal statement, but it is legitimate, I think, and accounts for the fact that the Holy Father himself so frequently points out the Christian principles that throw light on current problems. Whenever he addresses himself to members of the press, radio, television, movies, he insists sharply on their obligation to present the truth about events so that the public may form a balanced opinion. We have already cited his words to members of the American press. On another occasion (March 24, 1952) speaking to a group of

American editors and directors of radio and television, he said: "You come from a land where, one hears, Public Opinion wields no inconsiderable power. That can be a healthy sign for any nation where there is an enlightened Public Opinion; but the problem is to make sure that Public Opinion is *enlightened*, is formed and formulated in the light of truth and justice, and let Us add, Christian charity."

Enough has been said, I believe, to support the contention that the Holy Father is deeply concerned with the subject of Public Opinion; we should like now to consider two examples of the positive guidance the Holy Father has offered in quite distinct fields where the power of Public Opinion could be felt.

world federation

On April 6th, 1951, the Holy Father addressed the members of the Universal Movement for World Federation, which was holding a meeting in Rome. This was not a Catholic group, although there were Catholics among them. All present were more or less fervently of the opinion that World Federation was the solution to the troubles of our times. They met to clarify their ideas, to devise means to attain their end, and doubtless, to develop techniques for influencing Public Opinion. Certainly this was a subject upon which opinion was divided. The Holy Father, with great adroitness, offered his sympathetic encouragement to their efforts and at the same time pointed out some of the great obstacles that stood in their path.

The opening words were devoted to the role of the Church in the pursuit of peace, concluding with: "The Church desires peace, and hence she applies herself to the promotion of everything which, within the framework of the divine order, both natural and supernatural, can help to assure peace." This is why the Holy Father is interested in the work of this group who are concerned with a natural means to peace, a human institution, a world political organization. The Pope proceeds carefully: "Your movement, gentlemen, aims at bringing into being an effective political world organization. Nothing is more in line with the traditional doctrine of the Church. . . ." The general aim is, then, in accord with Catholic doctrine; but this group goes further. "You hold that, if this political order is to be effective, it must take on a federal shape." This is a more specific position, which is open to many interpretations. So the Holy Father continues more cautiously: "If, by that, you understand that it should be free from the entanglement of a mechanical unitarianism, here again you are in

agreement with the principles of the social life and policy ~~mainly~~ stated and upheld by the Church."

Then, he takes occasion to lay down a fundamental principle that has far-reaching conclusions: "As a matter of fact no organization can make its way if it be not in agreement with that body of natural relationships and with that normal and organic order which governs the particular relationships existing among men. If this be lacking, whatever be the structure of the organization, it could not stand and endure. For that reason we are concerned that your first care should be to establish on a solid ground, or to restore, basic principles in every field, be it national and constitutional, economic and social, cultural and moral."

grave weaknesses

The Holy Father then gently points out that in each of these fields there are grave weaknesses. Then he adds: "Unless and until a world political organization be established on the one indispensable foundation, there will always be the risk that it itself will be inoculated with the deadly germ of mechanical unitarianism. We would bid you ponder on this precisely from your particular point of view, federalists as you are, who have in mind, for example, the setting up of a world parliament."

"What a strong dose of moral strength, of clear understanding and foresight would not this world authority need! It would be needed more than ever in those critical moments when, faced by sinister threats, men of good-will feel the need to lean on authority! After all the trials of the past, and of the present, would one say that the present resources and methods of government and politics are sufficient for the task in hand?" The Holy Father leaves the question unanswered, yet his thought is clear enough: we are not ready for such a federation, for the deep foundations that must be laid on the national and constitutional, economic, social and cultural levels are missing. This is what he means, I think, when he concludes by saying: "Truth to tell it is impossible to solve the problem of world organization without agreeing to go aside sometimes from the well-beaten paths, without appealing to the experience of history, to a sound social philosophy, nay, even, to a certain divine foresight in our constructive imagination."

These are the precious thoughts that the Holy Father offers us to help us form an enlightened opinion on the subject of world government. He does not rule out the possibility; in fact, he suggests that it must come about eventually. Yet, for it to be successful, the foundations must be laid; that is the immediate task to



CATHOLIC ACTIONISTS

DANGER PERMITTED TO ANYONE
MEDIocre. ALL MEN HAVE
THE IMPERATIVE DUTY TO
REMEMBER THAT THEY HAVE
A MISSION TO FULFILL, THAT
OF DOING THE IMPOSSIBLE!!



which all can contribute. In the meantime there is no reason why groups should not meet to discuss it from every angle and draw up the blueprints for a world organization, which can be submitted to the Public Opinion of the world.

athletics.

It's a far cry from a world political organization to athletics, but that does not faze the Holy Father, whose thought embraces apparently most disparate subjects under the light of the faith. This lengthy address was to a group of delegates attending a National Congress on Sports and Physical Education.

As often happens, the Holy Father begins by setting forth the part that athletics play in the world today with such accuracy of detail that one might suspect that he too reads the "Sports Page" which, as he says, is to be found in practically every newspaper. In a single sentence, he reveals the reason why men engage in athletics: "The use, the development, the control—by man and for man—of the energies of the body; the joy that flows from this power over his body, not unlike that felt by the artist who, conscious of the control he has over his instrument, produces his work of art."

But, as his Holiness notes, his listeners are not interested in hearing a lecture on the pleasures of athletics from him; they desire some religious and moral norms to guide them in the use of athletics. The ruling principle is thus stated by his Holiness: "Whatever is ordered to the attainment of an end must be regulated by the end. Now the proximate end of sport is to educate, develop and strengthen the body both statically and dynamically; the more remote end is the use that the soul will make of this well-developed body for furthering the inward and outward life of the person; a more profound end is to contribute to the perfection of the whole person; and finally, sport's supreme end, which is common to all human activity, is to bring man closer to God."

Coming to particulars, the Holy Father proposes to discuss athletics after the analogy of art: "In art there are the instrument, the artist, the artist's use of the instrument. In sport, the instrument is the living body; the artist is the soul, which forms one nature with the body; the use is the activity of sport or gymnastic." Each is considered in turn.

the body

His Holiness briefly recalls what the biological sciences and aesthetics tell about the human body and concludes: "Religious and moral thought embraces all such information. But it goes

further; recalling the origin of the human body, it attributes to it a sacred character of which the sciences and arts of themselves have no conception. The King of the Universe, as a crown befitting His creation, formed, in one way or another, from the slime of the earth the wonderful thing that is the body, breathed into it life, which made it the dwelling place and the instrument of soul; this means that He elevated matter into the service of the spirit, united in a synthesis, which the human mind finds difficulty in exploring, the world of spirit and the world of matter, not by some external bond, but in the unity of nature. United to spirit, the body was prepared to become even the temple of God Himself, with all the prerogatives reserved to an edifice consecrated to Him. Does not the Apostle remind us: 'Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God? And you are not your own, for you were bought with a price. Glorify God, then, in your body.' "

True, continues the Holy Father, at present the body is subject to many afflictions; but the return to dust is not its final destiny. "The body is sown in corruption, it rises in incorruption; it is sown in ignominy, it rises in glory; it is sown in weakness, it rises in power; it is sown an animal body, it rises a spiritual body."

no body worship

Revelation teaches truths about the body that are beyond the ken of the sciences and arts; yet sport has nothing to fear from these truths, even though certain elements that creep into the practice of athletics may be excluded by a consideration of the true dignity of the human body.

"Sane doctrine teaches us to respect the human body, not to exalt it. The maxim is this: care of the body, strengthening of the body, yes; worship of the body, divinization of the body, no; this is as bad as divinization of the race, or of blood, or of any of the somatic elements that are their presuppositions. . . . The primacy in man goes not to the body made from the slime of the earth, but to the soul."

No less important is the norm suggested by another passage from St. Paul: "' . . . but I perceive a different law in my members warring against the law of my mind, and making me captive to the law of sin in my member.' No one has more vividly described the daily drama of men's lives. The instincts and drives of the body make themselves felt, and stifling the voice of reason, try to overcome the energies of good will ever since complete domination over them was lost to us by original sin."

Intense use and exercise of the body must take this fact into consideration. Some forms of athletics aid in curbing these forces, others foster them. "From an aesthetic viewpoint, under the guise of delighting in beauty or admiring the rhythmic movements of gymnastic or the dance, the lower instincts can instil their poison into the soul. There is also a nudism connected with sport that is neither necessary nor fitting. As a keen observer noted several years ago: 'The people are not interested in the beauty of the nude, but in the nudity of beauty.' To all such elements connected with sport religion and morals must oppose their veto. In a word, athletics must never command or dominate; but serve and assist. This is its function and in this it finds its justification."

the soul

"Athletic activity that does not serve the soul is a senseless agitating of limbs, a manifestation of mistaken gracefulness, a fleeting pleasure. Our Lord warned us: 'It is the spirit that imparts life; the flesh can give no help whatsoever.' The soul is the determining factor in every external activity of man; it is not the violin that releases the melody, but the touch of the artist; without that the instrument, no matter how perfect in itself, would remain mute. . . . In athletics as in art, the principal element is the spirit, the soul, not the instrument, the body."

"A second demand of the religious and moral order, based on a true estimation of values, forbids, if there is a conflict, sacrificing the intangible interests of the soul for the sake of the body. Truth and honesty, love, justice and equity, moral integrity and natural modesty, prudent care for life and health, for family and profession, for good name and honor, none of these can be subordinated to athletics. As in every activity, success does not automatically guarantee moral rectitude."

A third demand of religion and morals concerns athletics in the framework of the whole of human living. Not just the relation of body to soul, but of athletics to other activities. Here the Holy Father points out that to make athletics the end of living is aiming too low for man, whose aspirations can never be satisfied by such an aim. "Hence it is the duty of all connected with athletics to preserve a right conception of its value; not of course in order to diminish their joy in it, but to prevent them from neglecting, for its sake, the higher obligations they owe to themselves and to God."

At this point, the Holy Father indulges in a digression, which is a wonderful testimony to the love he bears all his children. It

is as though he suddenly remembers that many of them, either naturally or as a result of two wars, are unable to engage in sports and games. We can quote only one sentence of what he said to them: "Let it be their special title of nobility that without envy they allow the others to enjoy their physical strength and power of limb . . . and, on the other hand, let those who possess healthy and robust bodies, in a spirit of Christian brotherliness, show the less fortunate sympathetic understanding and a benevolent heart."

athletic activities

The Holy Father points out that the principle of finality, which he explained at the beginning of his talk, and the applications he made above should prove sufficient to guide men in their judgments about their athletic activities. However he still has a word to add. "Athletic activity, like every human activity falls under the precepts of the natural law, the positive commands of God and of the competent human authority. To the athlete, as to the rich young man in the Gospel, the same reply can be given: 'Keep the commandments.'"

"In the first place, give to God the honor that is due to Him, and above all, keep holy the Lord's Day, for sports do not excuse us from our religious obligations. 'I am the Lord, Thy God; have no strange gods before Me'; especially, one's own body; that would be a reversion to paganism. The fourth commandment obliges us to place family obligations before the imagined demands of athletic associations."

"Divine law also protects one's life and that of others; one's own health and that of others. It is forbidden to expose oneself or others to serious danger without a good reason." (This statement of the Holy Father should be called to the attention of those engaged in athletics in this country: it is a sin against charity and justice to remove intentionally a dangerous opponent from a game by causing him physical injury.)

In conclusion, his Holiness exhorted his audience to "delight in the right kind of athletic activity. Communicate that delight to others, so that all may increase in physical and mental vigor, that bodies may be made strong to serve the soul. But above all, remember, even in the midst of the most exhilarating contest, those things that are most valuable in human life: the soul, the conscience, God."

We have quoted more of this address of his Holiness than we intended, but we feel it was justified. Certainly it proves that the papacy, in the person of Pius XII, is deeply interested in the guidance of Public Opinion.

THE TASTE OF THE APPLE

To have wandered round the foreign lands
Beyond where one was born,
To have run care-free on white hot sands
And shivered with the dawn,
To have seen the visions and dreamed the dreams
And tried to right the wrong,
To have known the heights of love's esteems
That did not last so long;
Not till then can it be given
To know beyond decree,
That ere death there is no heaven,
That there must always be
In God's great world, so wild, so tame,
His much of glory but Man's much of shame.

Charles Frizell

The Pope and China

IT may come as a surprise to many of us the readiness with which the Oriental has come to regard the Pope not as a foreign ruler but as a familiar father. Dr. Sih, a convert, is director of the Institute of Far Eastern Studies at Seton Hall University.

Paul Sih: Has China in her long history ever challenged the Supreme Pastor in his office of Vicar of Jesus Christ and has the loyalty of the Oriental members of the Church to the Holy Father grown to a point that in the field of faith, they rightly accept the papacy as their own and not as something foreign, even provincial?

I have to ask myself two preliminary questions: first, what is the papacy? what do I understand to be the essential authorities which constitute the papacy? and secondly, what is the concept or concepts in the Chinese tradition, Catholic and non-Catholic alike, about the papal supremacy? Can I draw some historical lessons in China embracing scope for his vicarage?

what is the papacy?

The *Encyclopedia Britannica* describes it as "the name most commonly applied to the office and position of the Bishop of Rome, in respect both of the ecclesiastical and temporal authority claimed by him, i.e., as successor of St. Peter and Vicar of Christ over the Catholic Church, and as sovereign of the former Papal States." The *Catholic Encyclopedia* says "this term is used in an ecclesiastical and in an historical signification. In the former of these uses it denotes the ecclesiastical system in which the Pope as successor of St. Peter and Vicar of Jesus Christ governs the Catholic Church as its supreme head. In the latter, it signifies the papal influence viewed as a political force in history."

papal authority unquestioned

It is a fact that the papal supremacy was recognized and never denied by Western and Central Europe until the beginning of the sixteenth century, nor by the Eastern and Asiatic churches

until the middle of the ninth century. The break of the Eastern churches with Catholic unity was not due to religious causes. It was only after an appeal to the Pope, as having supreme ecclesiastical jurisdiction, to confirm the uncanonical appointment of the Patriarch of Constantinople which resulted in failure, that the Emperor and Patriarch denied the existence of the power to which they had appealed. So far as the Celestial Empire is concerned there is no lack of instance of criticism of the papacy and yet the authority of the Vicar of Christ as the leader of the Ecclesiastical Empire has never been questioned. Likewise, many holy men and women, as St. Bernard, St. Thomas of Canterbury and St. Catherine of Siena, have rebuked Popes while fully acknowledging their authority.

Christians of the Eastern or Syriac Church, known as Nestorians, were living in China as early as the sixth century. The Nestorians had been the only Christian church in China for almost seven hundred years, until, after several unsuccessful attempts, the Roman Catholics established the Franciscan mission beside them in Peking. It was Pope Nicholas IV (1288-1292) who first sent John of Monte Corvino as a missionary to the Orient on July 15, 1289. In 1307 seven more Franciscans were sent to act as suffragans after they had consecrated Monte Corvino Archbishop of Peking. The letters of the Pope to the heads of the Mongol States carefully drew the attention of the Mongol princes to the assertion of the papacy regarding its supremacy over all Christians: "We who though unworthy are the Vicar of Christ and successor of St. Peter the chief of the apostles," etc. This claim of universal supremacy for Rome never did the Mongol court contest.

rites controversy

Since that time the relationship between the Imperial Empire and the Papal State had always been cordial until the so-called Rites Controversy developed among the missionaries. The controversy over whether to permit certain Chinese ancestral rites raged for a century—from about 1628 until the final papal decision in 1742, forbidding the toleration of the Chinese ancestral rites and banning further debate of this question, had created a misconception of the Church by the Chinese since the middle of the eighteenth century. The wise and courageous decision given by his Holiness Pope Pius XII should to no less a degree have heartened the Chinese people who, by virtue of this papal decree in settling the rites dispute, are able to be loyal both to their traditional background and to their Christian faith.

six Chinese bishops

I need not add that the opening of China to the West on a large scale in the middle of the nineteenth century was not a happy one. The Roman Catholics of the nineteenth century were mainly from France. Over all Roman Catholics, France exercised a protectorate which was based on clauses in the French treaties. From the special privileges accorded Roman Catholics in China under the French protectorate there arose not a few abuses. However, this Chinese animosity toward the Church was greatly lessened when Pope Benedict XV appointed in 1922 Cardinal (then Archbishop) Celso Costantini first Apostolic Delegate to China. And this appointment marked the way to a great revival. No less important was the striking ceremony in St. Peter's, Rome, in 1926, when Pope Pius XI consecrated six Chinese bishops. This consecration has been most significant in leading the Chinese to appreciate the universal appeal of the historical Christianity, and to realize in the meantime that the Chinese soil is also fertile for the growth of the indigenous Church.

Both Pope Pius XI and the present Vicar of Christ have always left with the Chinese people as a whole, Catholic and non-Catholic alike, an exceedingly loving impression. Among other things, they had and have often extended paternal love and sympathy to the Chinese people in their hours of trials and perplexities. For example, when the Chinese National Government was founded in 1928, while all the other heads of state were keeping their reserve, the Sovereign Pontiff, Pius XI, unexpectedly addressed, on August 1st of the same year, a solemn telegraphic message, "to the great and most noble people of China," expressing the "very lively interest" with which he "had followed and continued so to do . . . the course of events in China." He recalled the consecration of the Chinese bishops "by his own hands at Rome, in the Basilica of St. Peter," and claimed to have been "the first to treat China not only on a footing of perfect equality, but to adopt an attitude towards her of true and very special sympathy." For this noble voice of justice and new confidence in the revolutionary cause of Dr. Sun Yat-sen, the Chinese people have always been greatly indebted to the Holy Father both as Head of a Sovereign State and as the Leader of the Spiritual Empire.

papal affection for China

In 1931 north China suffered a devastating flood and Pope Pius XI was one of the first who not only contributed a great sum of money but also instructed the Church in China to render every

help to the suffering. Since the Japanese attack of Manchuria in September 1931, Chinese Catholicism, under the papal guidance, took the only stand which was worthy of it and shared completely in the sufferings of the country, the sufferings of the people, the heroism of the army, and the cares of the government. Archbishop Zanin, successor to Archbishop Costantini, as Legate of the Sovereign Pontiff in China, constantly encouraged and with a great sense of justice inspired the missionaries to fulfill their pastoral duties for the accomplishment of which the Lord called them to China. Many Chinese, myself included, thought even then that were there not a great Pope, there would have not been a great Legate!

Pope Pius XII's great personality has indeed captivated the hearts of the great majority of the Chinese people. For one thing, as I have mentioned above, he heartened the Chinese by settling, at the outset of the pontificate, the century-long controversy over ancestral rites. For another, he spared no effort in encouraging the Chinese people to stand bravely during the long years of the war with Japan.

with the Chiang Kai-shek government

On September 1, 1945 President Chiang Kai-shek wrote a personal letter in impressive terms in paying his grateful tribute. As this letter which may well represent the general sentiment of the grateful sons of China toward the Supreme Pontiff has never been made public and, as a non-Catholic then, I had the great fortune to bring it in person to his Holiness, I want to reproduce the full text here:

September 1, 1945

Your Holiness Pope Pius XII:

It was with a sense of consolation and gratitude that I received Your Holiness' letter of August 12th brought to me by His Excellency Bishop Paul Yu-pin. From the present sacrifice suffered by the whole world, we have once more witnessed the truth that right makes might and justice is eternal. During the eight-year-long struggle against the Japanese invasion, it was gratifying to note that the Catholics in China, under Your Holiness' spiritual inspiration, have persistently rendered their invaluable service to the national cause. As Your Holiness very rightly pointed out, China has suffered most from this war; her need and responsibility for

the establishment of permanent peace is greater than that of any other country. I am fully convinced that the future great task of reconstruction should proceed directly from human efforts but ultimately from the Providence of God. I sincerely hope that Your Holiness may from time to time give me all the necessary encouragement and guidance relating to what China may be able to contribute to and work for the peace and welfare of humankind.

I hereby authorize Dr. Paul K. T. Sih, Charge d'affaires with Ministerial rank of the Chinese Embassy in Italy to bring to Your Holiness this personal letter and my autographed photo and convey also my personal highest and warmest respects.

(signed) Chiang Kai-shek

diplomatic relations

The formal acknowledgment of and the great admiration for the Holy See was manifest when the Chinese established a legation in the Vatican in June 1942. This diplomatic relationship was further strengthened when Dr. John C. H. Wu, a distinguished Chinese scholar and a devout Catholic, was appointed Chinese Minister to the Eternal Empire in 1946. His credential letter, widely read in diplomatic circles, was a sound testimony to the sincere love of the Chinese people for the Vicar of Christ. Relating to the papal benevolence bestowed upon China in the past, Dr. Wu has the following to say:

"The missionaries, during all these centuries, have been like zephyrs carrying with them the perfumes from the garden of Christ. The merits of those loyal soldiers of Christ can be told only in heaven. Of recent years, the people of China have learned to admire more and more the unflinching moral courage with which the Holy See has stood for justice and worked for peace. The establishment of the diplomatic relation between China and the Holy See is but a tangible sign of this admiration. And this admiration was changed into sincere gratitude when Your Holiness with special kindness created the first Chinese Cardinal, the Catholic Hierarchy and the Apostolic Internuntiature in China, and on the top of it all, beatified the Chinese martyrs. . . . We are convinced that during the period of our national reconstruction, the Catholics will continue to give their best contributions, for, as Your Holiness has on some occasion observed, a good Catholic must be a good citizen. It is my sincere hope that there will soon

be a great spiritual renaissance in our country, and the Church in China will be a flourishing garden 'full of pleasant fruits, new and old.' ”

To no less degree have the people of China been greatly inspired by his Holiness' response with great paternal care to Dr. Wu's message. The concluding passage bears especially recalling: "As the Colonnade of the Vatican Basilica opens its large arms towards the East, so We now lift Our Hands towards the Orient and invoke the protection of the Almighty over the rugged and arduous journey of the Chinese people from twilight to dawn which We hope will soon shine forth in a secure internal and external peace."

the coming of the communists

The loyalty of the Chinese people and especially the Catholics to the Holy Father has been undergoing a great test since the domination of the Chinese mainland by the communists in 1949. For more than three years the communists have exerted every effort to promote the so-called "Independent Movement of the Church" with the primary purpose of denouncing the papacy. To this the Chinese priests and faithful have responded with a multitude of martyrs. They have kept faith and loyalty with the catacombs. Their new experience reveals nothing but a more devoted adherence to the vicar of the Good Shepherd. To this the following statement may well serve an eloquent testimony:

"A Chinese, one of the sufferers for their loyalty to the Church, had an opportunity to speak a few parting words to a nun leaving for her home in Italy. 'You will see the Holy Father,' the Chinese said, 'tell him that we love him and will never separate ourselves from his spiritual jurisdiction. Not even death will force us to renounce him, because our death will only confirm for eternity our attachment to the Holy See.' "

WORDS

Naked; bereft; stripped-vacant

Fain would we come to Thee.

Yet, in cupped hands outstretched

We hold the self-filled shallow of our souls

Asking Infinity be emptied—

There.

Anonymous



Christ carries His Cross today.

Sister Esther

BOOK REVIEWS

A Prelate and a Paulist

THE LIFE OF ARCHBISHOP JOHN IRELAND

By James H. Moynihan

Harper, \$5.00

FATHER HECKER AND HIS FRIENDS

By Joseph McSorley

Herder, \$3.95

It is fitting to review these biographies together. Both Archbishop Ireland and Father Hecker were outstanding figures in the Catholic Church in America

in the second half of the last century. Both worked to make the truth of Catholicism known to their fellow Americans. Both fought valiantly against some of their fellow Catholics who were preserving foreign customs and languages and refused to adapt themselves to American life. Finally, both are involved in the famous controversy over Americanism—a controversy which started after Father Hecker's death but with which his name is connected since it was occasioned by the publication in France of his biography.

Father Hecker won lasting fame in his founding of the Paulist Fathers. Born a Protestant, influenced in his youth by Orestes Brownson, he at length joined the Catholic Church and entered the Redemptorist Congregation. Associated with four Redemptorists who were fellow converts, he quickly became attracted to laboring for the conversion of America. Since his superiors viewed the matter differently and were adamant in keeping German as the language of their order in America, Father Hecker appealed to Rome; he and his brother converts were dispensed from their vows as Redemptorists and were encouraged by the Pope to form a missionary society with the special task of laboring among non-Catholics. Father McSorley's biography of his father founder is interesting but rather sketchy. There is a great deal more one would like to know about the first Paulists; they were undoubtedly the radicals of their day.

Monsignor Moynihan has written an excellent well-documented biography of the Archbishop of St. Paul, Minnesota, whose capable government (first as coadjutor, later as archbishop) extended from 1875 to 1918. Archbishop Ireland was an extremely gifted man who—as his biographer is fond of noting—was years ahead of his time. His stand on social questions, his championship of the rights of labor, his defense of equal rights for Negroes and his war against segregation, all had an impressive influence on not only Catholic but non-Catholic Americans as well. One wonders what the Church in America would be like today if Archbishop Ireland's efforts to encourage Catholic immigrants to settle on the land (rather than in the big cities, as Archbishop Hughes of New York urged) had been successful. Archbishop Ireland was intimately connected with the establishment of Catholic University in Washington. At the request of Pope Leo XIII he worked valiantly to ward off the conflict between the United States and Spain; at the end of the Spanish-American War he strove hard to see that justice was done in the Philippines. On good terms with Taft and Roosevelt, as well as with a number of congressmen and ambassadors, Archbishop Ireland exerted a widely-felt influence.

It is difficult to evaluate his life, even though one feels unqualified admiration for some of his accomplishments. To us who live in an age of increasing lay responsibility and initiative, it may seem that he took upon his shoulders tasks which were really lay functions. His dabbling in politics impressed me this way; but then we must look at him in his own era rather than in ours. It is difficult too to distinguish between natural prudence (which is the servant of supernatural prudence and charity) and the worldly prudence into which it can degenerate. It is rather distasteful to read of his hopes for the cardinal's hat and the involvement for this end, which included an appeal by President Theodore Roosevelt to the Pope to bestow it on Ireland. The Archbishop's attitude toward Pius X whom he did not esteem (of course, how could he know the latter was to be beatified!) is equally disconcerting. That is why the book leaves one with the impression that natural ability and astute diplomacy have accomplished—and can accomplish—just so much, and what the Church in America needs are saints.

DOROTHY DOHEN

In the Hands of the Communists

CALVARY IN CHINA

By Rev. Robert W. Greene, M.M.
Putnam, \$3.50

Father Greene had been a missionary in China for twelve years when the communist fifth column quietly took over his town of Tung-an one

December morning in 1949 without using a single bullet. The first communist soldiers, who arrived a few days later, were friendly and well-disciplined. They frequented the mission dispensary and near the gatehouse they painted the words "Freedom of Religion."

Next month, however, came the propagandist troops, assigned to convert the people and transform the town. They billeted at the mission compound, where gradually they established headquarters, closed the dispensary, stopped religious services, dismissed the two assistants and the three native Sisters, and finally placed Father Greene under "house arrest," which meant virtually that he was imprisoned in his room. For a year and a half the indoctrination classes, trials and executions held just outside his windows and the numerous invasions of his room by communist groups of all ages gave him an excellent opportunity to study the techniques and mental processes of his captors.

On Wednesday of Passion Week, 1952 Father Greene was formally accused of spying for the American government under the guise of a priest. The chapel was then serving as a prison and Father was transferred to a tiny storeroom there, where his confinement became more rigid and inhuman. Now began the series of gruelling nightly trials, with betrayal by some of his closest friends, culminating in the great farce of Easter Sunday, a cruel "people's trial," at which he was condemned to death. Fortunately for us the communists, in a flourish of mercy, mitigated his sentence the next day to expulsion.

It is hard to imagine how Father Greene's story could have been better told. His account is swift, highly individual, and self-effacing, with sharp characterizations and a consistent, almost deceptive trace of humor which would make his story a comedy if it were not so tragic.

PRISCILLA WITT

The Termite Colony

MAN AGAINST MASS SOCIETY
By Gabriel Marcel
Regnery, \$4.50

Reading Marcel is rather like walking through a freshly plowed field. While you look down at your feet heavy with

clods of clay the field appears a rough waste of brown. As soon as you get beyond it you can see the logical pattern of the furrows and perceive the promise of crops to come. The experience is certainly worth the small effort it demands.

Marcel has often been called an existentialist. This label has led many to avoid him and others to misread him, for they associate the term with the lugubrious antics of the neo-existentialist school. Yet the name is not the property of the Sartrians, and existentialism as a philosophy has full significance only in a Christian context. First Heidegger and then Sartre seized the term coined by Kierkegaard, siphoned out its true sense and pumped it full of the deliquescent thought of the Gidean period. Their ragtag and bobtail violences and negations do not add up to a philosophy but rather to a hatred of wisdom, a *misosophy*—as Marcel calls it. This misosophy was the reaction of fundamentally frivolous minds against a truly moribund philosophic tradition.

Hegel had tried to balance the anemia of eighteenth-century idealism with a brutal necessitarianism. This blend of intellectual fictions created in two of his pupils an extreme abhorrence. In spite of his hatred for his teacher, Marx embraced his method. But on the other hand Marx, like the Church, recognized objective reality and to this roughly "existentialist" position owes a great part of his following. The other pupil who dedicated himself to disproving Hegel was Kierkegaard, whose deep and honest mind was the first to lead nineteenth-century philosophy out of the classroom and back to life. Being a Christian he found it reasonable to seek wisdom as a living reality inseparable from man's existence in this valley of tears. It is in this sense that Marcel too is an existentialist just as Paul or Augustine or any other Christian is implicitly an existentialist.

Consistently with this position Marcel is the protagonist of "concreteness" (which he is careful to distinguish from "the immediately given"). "Abstract" means *taken away*, while "concrete" means *grown together*. The process of abstraction is necessary to human intellection because of the partial nature of our minds. (There is another mode of perception, that of the divine mind which sees without *division*; this *seeing whole*, this *mystic vision*, is sometimes granted for a brief moment to minds which have drawn near God.) But in the tendency to play with abstractions, in what he calls the "spirit of abstraction," Marcel sees infinite dangers. Abstractions can be manipulated as the concrete never can. Passion forges the most dangerous abstractions and promotes them with relentless violence. The philosophical concepts of yesterday become the political slogans of today and we kill in the name of abstractions, such as "the human collectivity," "the purity of the race," and even "the principles of democracy."

In this book Marcel develops this aspect of his thought. Mass societies are vulnerable to the contagion of abstraction, very easily swept by sectarian feelings. (A sect, we must remember, is a thing cut off, a partial

hing, as opposed to what is whole, universal.) The uniforming influence of industry and technology, working together with the unconscious resentment of frustrated lives, exert on the individual a terrific pressure toward conformity. Needless to say, this results in a constant levelling down of intellectual and moral standards and a swelling of the mass at the expense of persons. When a man has been reduced to mass conformity he is no longer *educable* but only *trainable*. (A fact attested by the growing use of the latter word in the jargon of our schools.) In this state a mass-man is not only the ready tool of any fanaticism, and vindictively envious of any excellence which seems incompatible with his own debased standard, but he justifies his behavior on egalitarian grounds. Equality, being a category of the abstract, cannot be transferred to realms of being without becoming a lie, and, in consequence, without giving rise to contemporary inequalities which surpass any that have ever been seen under non-democratic systems. . . . The systematic crushing of millions reduced to total impotence" (p. 120). Technology and its gospel spread by commercial interests is responsible—as far as a material cause can be—for man's degradation inasmuch as it gives results without moral participation (p. 40). Dependence on gadgets tends to estrange man from himself (p. 41). For men to whom life is not a gift but a dirty trick the only happiness, the only superiority to the beasts is the immediate one of commercial comforts (p. 42). But despair is produced by the helplessness of technology in the face of death (p. 71). For technics oversupply the unessentials and frustrate us of the essentials. He shows us how technics which to start with seemed morally neutral can enter the service of sin (p. 71).

Private life in the true sense is, we know, actually extinct under totalitarianism and virtually extinct under every bureaucracy (p. 15). (Are we not all conscripted as unpaid bureaucrats for a varying number of hours each year while we labor over the endless forms we are increasingly obliged to fill out? asks Marcel.) Industrial bureaucracy tends like political bureaucracy to contaminate private life. (We have only to think of the campaigns to promote company spirit among wives and children of employees in big concerns, and of employment preference given by many firms to girls who are not planning to marry.)

Besides dehumanizing man, thwarting his deepest needs, destroying his privacy and thus making him a mere number in an ever more uniform mass, *technology tends to create political restlessness*. Not only for the reasons usually advanced, that industrial expansion ever seeks new worlds to conquer, but for a deeper reason: Technology satisfies the inventive powers of a small number of scientific specialists only, while the creative initiative of the unscientific majority in a "scientific" world is at a permanently loose end and is reduced to roaming the world seeking what it may devour (p. 41). This restless spirit roosts temporarily in one ideology or another; it is fatally driven to the strong man and the simple idea and thus to the eventual destruction of society. Minds wearied by their own uncertainty reject the voluntary cohesion of the monarchic principle and accept the imposed cohesion of the collectivist principle (p. 25). As soon as man denies that he is divinely created he is led to claim (a) his own divinity, (b) his animality (in ultimate analysis his minerality) (p. 50). He is himself his own maker (the creator of the means of pro-

duction is the creator of the being produced by those means, according to economic historicism), and at the same time he feels himself a "waste product of the universe." In this miserable conflict he loses not only his political liberty but his spiritual autonomy, and the result is despair. Since the means to end the world are in our hands, this despair may lead to world suicide. Marcel admits that though he feels the end of the world may be near (p. 80, p. 159) we have a *duty as men not to anticipate catastrophe. As Christians we ought to order our actions in relation to the miracle* (p. 154), living as if there were still time. Even in our mass society there are, as he says, "modes of creation which do not belong to the aesthetic order within reach of everybody" (p. 17). There are human relationships where our creative abilities can still flower. We can react against our mass society by what Marcel (although he claims to dislike neologisms) calls "intersubjectivity." The highest unity is created by *beings recognizing each other as different but loving one another in their difference*. As Montaigne said of a dear friend, "I love him because he is he and I am I." This *loving respect* for human difference or for the uniqueness of each being draws us into the Mystical Body; the lack of it will soon land us in a termite colony.

MARION MITCHELL STANCIOFF

Commentary on the Gospels

OUT OF NAZARETH
By Neil Kevin
McKay, \$2.75

In his newest book, *Out of Nazareth*, Neil Kevin has chosen twenty incidents from the Gospels and has recreated these episodes with the intent of recapturing Christ's per-

sonality on earth, and the personalities of those who came in contact with Him. It is the author's contention that "the style of practically everything else we read unfits us for reading the Gospels." The modern novelist with his power of description makes the Gospels' paucity of characterization and description appear even more barren. Father Kevin does not imply that the Gospels are poorly written, but rather that the style of the Evangelist is not familiar to many readers of the Bible, and is difficult to read because of its great amount of condensation and compactness. Also, Father Kevin does not substantiate his retelling of the Gospels for the Evangelists' accounts. Rather, his accounts analyze the incidents, and inquire into the possible emotions, actions and thoughts which were provoked by the circumstances in which the Gospel characters found themselves. What thoughts ran through the mind of the unclean woman who sought but to touch Christ's garment in order to be cured? What had provoked Martha to say, "Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her therefore that she help me"? Was it that she felt slighted? And how had she responded to Jesus' reply to her command? And what thoughts ran through the minds of the Apostles when they saw Jesus walk on the water, multiply the loaves and fishes, and perform miracles? These are but a few of the Gospel stories which are made more vivid and real because of the author's attempts to reexamine the stories in light of modern descriptive technique and in terms of personalities.

CECILIA SURACE

Back to the Indians

THE AMERICAN MARTYRS
By John A. O'Brien
Appleton Century Crofts, \$3.50

It was bounded by two great bodies of water and ruled by two great groups of savages. For New France and the Indian Nations sprawled westward from the salt water of the Atlantic to the fresh water of Lake Superior and was dominated by the Algonquins and the Iroquois. The Five Nations of the Iroquois, although fewer in number, had burned and tomahawked their way to geographical and strategic supremacy over the weaker but no less cruel Algonquins. The Iroquois held power over the waterways and lake inlets and were like an island surrounded by other tribes.

A religious Superior of the times describes the natives as having been "vicious and utterly without moral sense; they were proud, arrogant, intractable and wild as beasts; they were liars, thieves and murderers; they were superstitious, ruthless and cruel; they had every vice the teaching of Christ condemned."

It was to these sadistically superstitious savages that the eight men, known and venerated today as the American Martyrs, were sent—six Jesuit priests and two lay-brothers who would lay down their lives within the seven years between 1642 and 1649 in New York and Canada to become the first individuals on this continent to be canonized. They faced methodical butchery and mutilation at the hands of those they wished to convert.

Here were Isaac Jogues, René Goupil and Jean deLalande. Here were Jean deBrébeuf and Gabriel Lalemant whose courage and physical stamina were such that their captors, hoping to absorb some of it, ate their hearts and drank their blood. Here were Daniel and Garnier and Chabanel ...all attempting to plant the seed of faith among the savages.

Father O'Brien's book possesses a high degree of readability without sacrificing scholarship. While necessarily lacking the detail and thoroughness of a book like Father Francis X. Talbot's *Saint Among the Savages*, the book is aptly edited and contains all important matters arranged in excellent order. The willingness, courage and zeal demonstrated by these early missionaries make far better reading than the fictional escapades of today's amoral "heroes" of literature.

JOHN E. FITZGERALD

Holy Wisdom

CHRISTIAN SPIRITUALITY
By the Rev. Pierre Pourrat, S.S.
Tr. by W. H. Mitchell and
S. P. Jacques
Newman, 3 Vols. \$15.00

One of the gratifying things about this work—a summary of ascetic and mystical theology—is the high spirituality of its tone. Here is the wisdom of charity writing its own history—proper, of course, but

hardly inevitable. The wisdom of charity—that is the essence of spiritual theology—the science of love, wisdom teaching love and love teaching wisdom. All the science of Christian perfection is schooling in the love of God, and only those who have learned it can teach it. This work is

primarily historical rather than devotional but read in its entirety it can hardly fail to inspire devotion. I say "read in its entirety" because, read piecemeal by a novice in spirituality, it might be confusing. The history of Christian spirituality covers many schools, all directed to the same end but minds apart as to means. "In My Father's house there are many mansions" and as many paths to them. The beginner must patiently find his own and follow it, without digression.

Father Pourrat's first volume covers the period from Our Lord through the Eastern ascetics, through St. Augustine and St. Benedict to the Middle Ages. The second volume sketches the teaching of the great medieval figures to the Renaissance, St. Bernard, St. Francis, St. Dominic and St. Thomas, filling in the background of related elements. The third volume is largely devoted to the Spaniards of the sixteenth century, St. Ignatius, St. Teresa and St. John of the Cross, followed by a study of St. Francis de Sales. It closes with summaries of St. Vincent de Paul and St. John Eudes. A fourth volume is in preparation.

The work, considered as a whole, is not only a synopsis; it is also a synthesis. God created man in wonderful variety but also in basic unity. Both aspects are patent in this study. Take the period of the Middle Ages. How different Bernard, Francis, Dominic, Thomas! Bernard, the honey-tongued propagandist of emotional devotion; Francis, the brother of all creation, the troubadour of God; Dominic, father of the learned preachers; Thomas, Dominic's angelic son. Bernard feels, Francis sings, Dominic preaches, Thomas argues. The voices are distinct but they chant in harmony, the undying Song of Love. So with the whole choir from Pachomius and Basil to Teresa and Francis de Sales—and on past these volumes to Bernadette and the second Teresa. This is the thing for which we all are made, the polyphonic praise of the Most High.

Personally I am disappointed by the neglect of the English mystics, especially the author of *The Cloud of Unknowing* and his splendid interpreter, Father Augustine Baker, but you can't have everything. Yet I do wish Father Baker were better known, especially to the readers of *Integrity* because I believe his doctrine is particularly adaptable to lay spirituality. This is not, however, to detract from the value of the volumes under review. They are a blessing to the non-scholar. We are heirs to two thousand years of Holy Wisdom; what if we should put it to work!

J. E. P. BUTLER

Creative Sorrow

THE SEVEN SWORDS
By Gerald Vann, O.P.
Sheed & Ward, \$3.00

The Seven Sorrows of Our Lady are in a sense a poetic convention of a Church in love with Mary, delighting in weaving mystic patterns out of her every attribute and experience: seven swords transfixing a loving heart in the act of each separate surrender to love; seven knives cutting through our apathy and complacency; seven notes on which to improvise the variations of our devotion. Father Gerald Vann uses this convention as a device to crystallize and pass on to us in tangible form the result of his penetrating search into the secret consummation of Simeon's prophesy to Mary. Through it she seems to have shed on him

"The light of love, the purity of grace,

The mind, the music breathing from her face,"

for all of these qualities breathe from his limpid prose. The eight reproductions from the paintings of El Greco enhance the esthetic impact of his message.

Just why a discussion of the sorrows of the Sinless Woman should be prefaced by an introduction defining the important position the sinner occupies in Christendom (*its very heart!*) becomes clear as Father Vann explores the mysteries of Mary's sorrows. To look through Father Vann's eyes upon that innocent soul successively undergoing her double sorrow: "the mother's sorrow, watching the torments of the son her body bore, and the girl's sorrow, flinching from the revelation of naked evil destroying innocence and beauty and love" is to become conscious of a sense of sin and of its enormity. As the cause of her suffering the sinner is torn with remorse and contrition. As the object of her unfailing tender concern and the recipient of the graces merited for him by her co-redemptive passion, he melts with gratitude and devotion. As a child of the Queen of the Seven Swords who sits at the center of the splendor and radiance and harmony of Uncreated Love, he is overcome with joy and wonder.

Father Vann brings all of his poet's freshness of approach to the age-old-mystery of Mary's passion. I should like, in closing, to quote just one poignant and revealing passage:

"Then, as we saw before, we can hope to imitate Mary, not only in her motherhood, but in her enduring girlhood, her enduring strangeness to evil, even though our story hitherto has been a story of squalor. For indeed Christianity is precisely the religion which redeems humanity's squalors. When we lay ourselves bare to God's touch it can never be to a mere negation, a formlessness, that we strip ourselves: we are never pure negation, like the primeval chaos; we are privation, the waters dark and turbulent with ugliness and evil. But God was made sin for our sakes: it is into the depths of this squalor that the Spirit comes to each individual soul, provided only that the sin can be transformed by creative sorrow."

ELAINE MALLEY

The Chronicle of a Modern Pilgrim

GOD'S WAYFARER
By Irina Gorainoff
Coward McCann, \$2.50

This is an extremely entertaining account of Mrs. Gorainoff's pilgrimage to Rome in the spring of 1951 to attend the beatification of Pius X. Mrs. Gorainoff was a pilgrim

in the true sense of the word because she set out with neither food nor money—her only baggage a knapsack over her shoulder—depending entirely on God to provide food, shelter and transportation. Her descriptions of her travels from the little village in the Jura in France, where she is a social worker and housekeeper for the village priest, to the Riviera and then along the coast to Rome, make an interesting tale. The reader who is fortunate enough to have visited France and Italy will enjoy this book particularly, for Mrs. Gorainoff writes vivid and humorous accounts of all her experiences.

Part II of this book, which is in the nature of an epilogue and tells why the pilgrimage was made in the first place, is confusing because it leaves the reader with the feeling that Mrs. Gorainoff's problem—as set forth—must still be unsolved.

ELIZABETH A. DOHEN

The Church in the Fourth Century

THE CHURCH IN THE CHRISTIAN ROMAN EMPIRE

By J. R. Palanque, G. Bardy
and P. de Labriolle

Tr. by Ernest C. Messenger
Macmillan, \$9.00

In 313 occurred an important event in the history of Christianity, for in that year the so-called Edict of Milan gave the Empire's recognition that Christianity was here to stay. The resulting peace marked the

beginning of a new era for the Church. Various laws were passed by Constantine in favor of the Christian clergy and Christian principles. By 392 pagan worship was forbidden in the Empire by Theodosius. Already this union of church and state had caused difficulties, for the emperor was often called upon as the final voice in church affairs, and the authority of the Pope was frequently overshadowed. Great councils were held in the fourth century, most notably that of Nicea, to deal with the problem of Arianism which was so important in this century. The century witnessed the beginnings of the division between East and West, developments in liturgy and the honor of relics, and the work of St. Pachomius and St. Basil in monasticism. Other great saints were St. Athanasius, St. Ambrose, St. Jerome and St. John Chrysostom.

These are some of the more important matters discussed in this book. The work of Palanque, Bardy and de Labriolle needs no praise—it is already well known as Vol. III of the Fliche-Martin *Histoire de l'Eglise*. The excellence of Father Messenger's translation is equally well known from his translation of Vols. I and II of the series, titled *The History of the Primitive Church*, by Lebridon and Zeiller (Macmillan). The histories of Hughes or Lortz are better for a shorter, more comprehensive study of the period, for this text considers each problem in detail and is intended primarily for students. It is to be regretted, therefore, that the publishers did not remedy the French edition's lack of an index, but the defect is small in such an excellent and valuable work.

HUGH FALLON

A Newman Anthology

THE LIVING THOUGHTS OF CARDINAL NEWMAN

Presented by Henry Tristram
McKay, \$2.50

From St. Paul to Christopher Dawson, through nineteen centuries of Christian history, intelligent and learned men have been brilliantly demonstrating the simple but

strangely unacceptable truth that wisdom is not the enemy of religion, that stupidity and ignorance are not essential to salvation. The story of Cardinal Newman is the story of every major intelligence in ecclesiastical history, a story of a struggle against indifference, suspicion and outright hostility, a struggle rendered heart-breakingly painful by the loyalty of frustrated intelligence to an institution fortified by organized stupidity against it. Do not misunderstand: somehow here the providence of God is operating, chastening the intelligence, purifying its product for the enrichment of the Church. Yet personal responsibility remains. John Henry Newman is safely dead and can be safely worshipped by people who believe that wisdom belongs in the tombs of its authors. Newman's battle for peace between intelligence and religion has yet to be won. "I want," he said, "the intellectual layman to be religious and the devout

ecclesiastic to be intellectual." Things have perhaps advanced since Newman's day but an apostolic barbarism is still too often a mark of the face the Catholic turns to the world. The love of wisdom and beauty is still suspect—still dangerous to the lover, because wisdom and beauty are driven out from goodness. There is still only one safe course for the intellectual and the artist—absolute surrender of the gifts to the Giver. God Himself is their only insurance against failure, not only as thinkers and as makers but as men. Only union with God can protect their union with the Church—there is no fulfilment in heresy and schism. All this, of course, is to the good so far as the philosopher, the artist and the saint are concerned; but what of the society they seek to serve, the society that will honor only their bones? Again for the whole we may trust the providence of God but again there is human responsibility, and each of us shall one day have to answer for the measure in which he has rejected the wisdom and the beauty and the goodness that are the daily revelation of God. This may seem a strange review. I can only say, it is what this Newman anthology with its fine introduction moves me to write.

J. E. P. BUTLER

Service is True Greatness

WE AND THE HOLY SPIRIT

By Leonce de Grandmaison, S.J.

Fides, \$3.75

The impetus with which the lay apostolate grows is convincing proof that it's here to stay. Yet there is a major element, especially in America, that retards its more rapid advancement and that is the limited supply of English literature on lay spirituality. We can be very thankful that Fides Publishers are working to fill this need. In 1951 they presented *For Men of Action* by Yves de Montcheuil, S.J. and now they continue their series on problems of lay spirituality with this volume.

This book contains the spiritual teachings which the author originally imparted over a period of years to a small apostolic group of teachers. Although the subject matter of docility to God, apostolic labor, prayer, purification of the apostle, and apostolic joy in its practical applications is directed to those engaged in the teaching profession, all lay apostles, nonetheless, are sure to discover something herein which they can take unto their own.

However varied the specialized expressions of the apostolate are, and as they must be, to meet the demands of the world today, there exists throughout the apostolate the universal, motivating principle of service. The author's concepts of service are truly beautiful and the following excerpt is indicative of his thought: "Service is true greatness. Why? Because it expresses order, harmony, total justice. Because through service the gift is returned to the One who gave it. Because when we serve we use each of our faculties in its proper rank. Because in striving to serve there is security. The effort we make is sure to reach its mark. . . . The good servant is in the hands of an infallible master. Finally, service is greatness because it is an honor. It consists in accomplishing the noblest task as perfectly as possible."

Our generation has great need of educators who are witnesses of the Christian life. Over a quarter of a century ago Father de Grandmaison perceived the urgency of such a life among teachers. He emphasized not merely "a saintly, austere, religious and apostolic life, but simply a Chris-

tian life. That is the example that Christian children need. There is great danger in education of wanting to jump to the third floor, without passing through the ground floor and the second floor. This is what happens when children are taught exercises of piety beyond their years at the expense of the essentials. It is so easy to think that our work has been accomplished when we have obtained many Holy Communions and many visits to the Blessed Sacrament. Such practices are excellent but they must be the flowering of a truly Christian education."

He continues: "What do we mean by this? When we distinguish basic Christian attitudes from their ultimate perfection, we mean: there is greater need of faith than of piety; of honesty and thoughtfulness than of works of zeal and charity; of innocence than of penance; of sincerity than of apostolic preachments; of charity in speech than of lofty conversations."

Some readers may find the chapters on prayer and purification tedious due to their precise and analytical approach. The book is rich in spiritual food that the apostle can profitably assimilate not to his exclusive benefit but rather keeping in mind the author's impressive statement that "an apostolic soul must be a living bread that is continually being offered to others."

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